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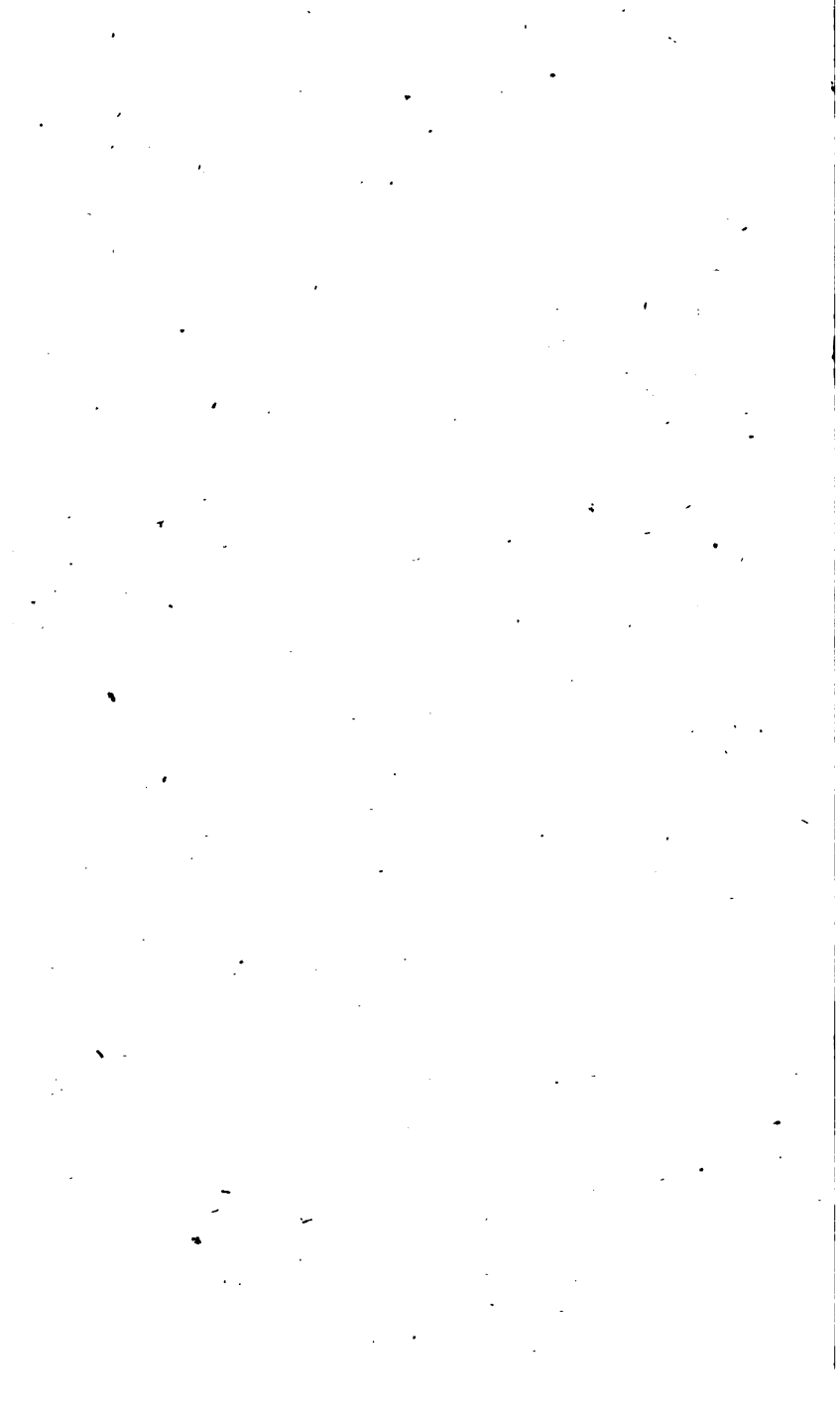
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Rev. J. K. Morison, D.D.,  
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9 April, 1892.

W. H. Merriam



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AN EXAMINATION  
OF THE  
**Principles**  
OF  
**PEACE AND WAR,**  
AS CONNECTED WITH  
*RELIGION AND MORALITY;*  
Particularly in reference to the formation of  
**PEACE SOCIETIES.**

By William Fisher

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Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and a bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.—Jer. ii. 19.

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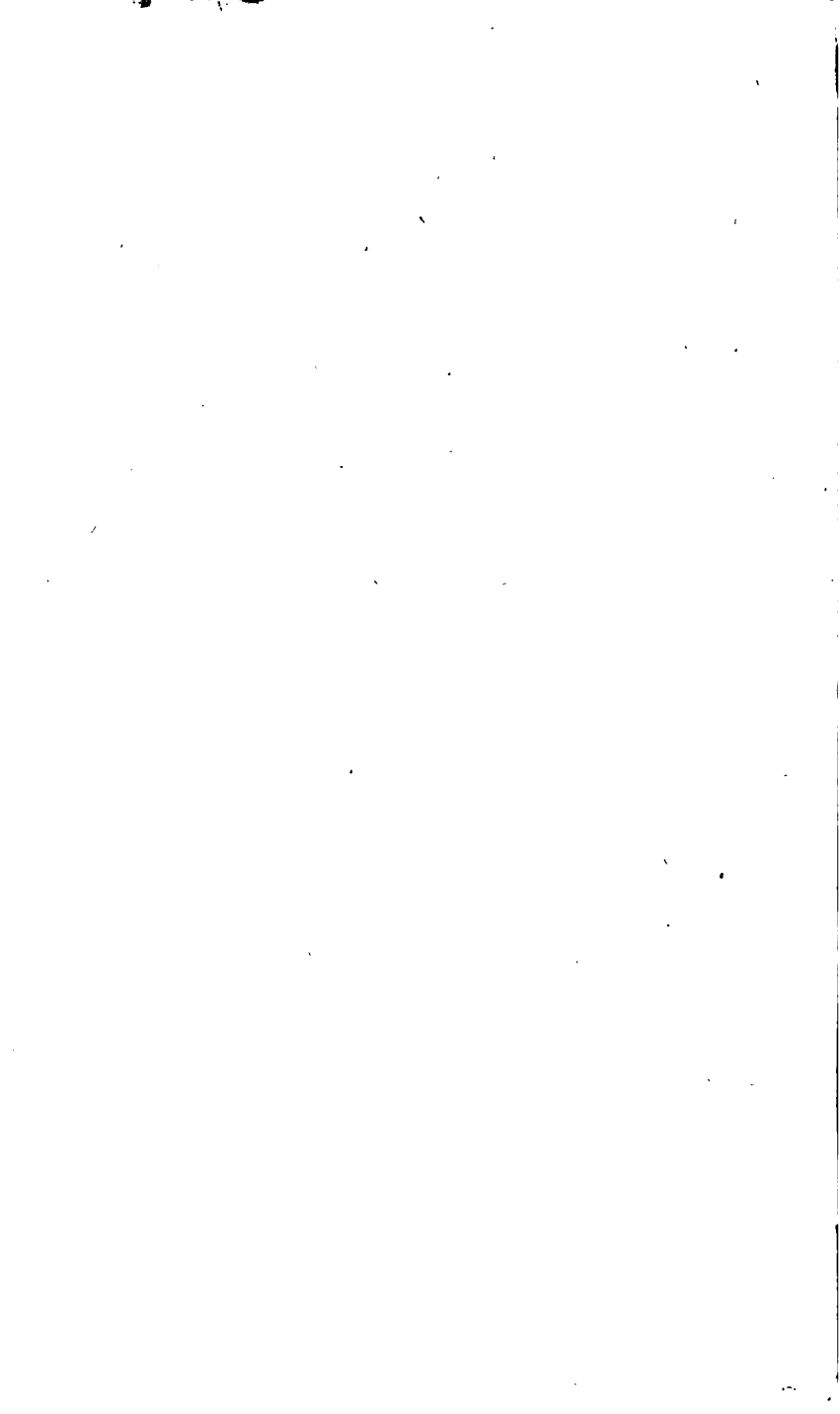
My dear Mr. [unclear]

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## **PREFACE.**

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Although the sentiments contained in the following pages, may differ from some that are usually considered correct, yet the author submits them to the candid examination of a few of his friends, with the belief, that they are true. Under this belief, he feels no particular anxiety, regarding either the approbation or the censure they may meet with.





## CHAPTER I.

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The origin of the plans of general arbitration.—The origin and extensiveness of war: Peace Societies established in the will of man likely to increase it. Benevolence, or the desire of doing good, not in itself a sufficient guide. The out-ward ordinances and war, entirely inconsistent with gospel perfection. Every action of our lives, either good or evil. Reason, as a judging principle, inconsistent with a state of perfect peace. Morality not absolutely connected with religion. Perfect peace exists only in the mind; a state entirely in opposition to every selfish principle. It never can be arrived at till every kind of selfishness is done away.

IN the discussions which the subject of war gives rise to, the public seem disposed to believe, that the evil may be irradiated by the promotion of what are termed Peace Societies. I have viewed them so differently, as to think, that instead of lessening war, they will absolutely increase it. These views, I am aware, are very different from those generally considered true, because people look at

war, rather with an eye to its effects than its causes.

The idea of doing away war by general principles of arbitration, in which the parties should agree to preserve peace by the edge of the sword, is not a new one. It originated with Henry the fourth of France, who proposed that Europe should be termed a "christian republic;" and should enter into articles of confederation, by which perpetual peace was to be maintained among christian nations. They were settled and agreed to with James of England; and they had added to them this important part of a christian league—that perpetual war should be carried on against the infidels. The hand of Ravallac, in putting an end to the life of Henry, ended also this chimerical scheme.\*—It was, however, revived again by William Penn, in his "Essay towards the peace of Europe;" in which he enters into the detail of the plan—proposes how many representatives each state should have, in a general Congress; that to prevent any occasion of disagreement among

\* Wraxall's Age of Henry IV.

themselves, they should meet in a round room, to which there should be many doors : that each state should preside by turns : that their records should be preserved in a chest, that should have many locks ; a key to be kept by each state—each to have a clerk, and each clerk a pew or desk : thus there was to be no occasion of exceptions. That part of the plan which relates to fighting the infidels, was left out by William Penn; yet he enumerates among the advantages, “the great security it will be to christians against the inroads of the Turks ;” as the grand Signior will find himself obliged to concur, for the security of his own dominions ; as with all his strength he would find himself over-matched.”\*

The same thing is again renewed in the present day; if not in its detail, in its principles ; and to experience the same result : to pass into oblivion and be forgotten. To endeavour to show some of the roots and grounds of war, is the intention of this essay. It will be considered as an universal princi-

\* Second Vol. of William Penn's folio Works.

ple, existing always where man depends upon himself.—And although it may sometimes in itself be an evil, yet it is rather to be viewed as an effect of evil, than as an evil in itself; and it is not too much to say, that while the causes of it exist, it is not in the power of princes or rulers to prevent it. It is by no means an abridgment of the moral liberty of man, to believe in the scripture declaration, that “the soul that sinneth it shall die;” the punishment of death is the necessary and absolute effect of the sin: neither does it lessen this liberty to believe, that while the causes of war exist, the effect will as certainly follow.

Every thing on which man can bestow a serious thought, seems calculated to awaken him from that state of sin, which eventuates in spiritual death; each pleasure has its attendant pain; and the more freely we give ourselves up to the enjoyments of life, the more certainly we form for ourselves a bed of thorns: our most pleasing pictures become tarnished, or fade before us as airy dreams; and each one of us, finds moments when he is ready to exclaim with the preacher, “all

is vanity and vexation of spirit." These things, which come in to dispute every happiness, are often the effects of sin ; and they are to be viewed in some degree as monitors, which point the way to heaven. The reflective mind, will easily trace the connexion between the disappointments and crosses of life, and deviations from the paths of rectitude ; and will readily believe what the apostle James says, that " wars and fightings come from our lusts, which war in our members."\* And yet it would perhaps seem an anomaly to suppose, that even when the seeds of war exist, the result of it can ever be good. I am not about to say that this is true, but shall state such things as occur upon the subject, leaving it to others to fill up the outline. First, I shall show some of its remote causes, and in the sequel trace some of their effects.

The occasion of war exists in every bosom which is not free from sin : every improper desire or lust which exists in the mind, is a root of war : " the lusts of the flesh, the lusts

\* James, iv. 1.

of the eye, and the pride of life ;”\* every desire after the honour, riches, or praise of the world ; every thought that has for its aim the gratification of self—is a lust ; which, according to its degree or measure of iniquity, is performing its part in the production of war. Every desire is selfish, which is not dictated by the spirit of truth, and has not for its end the glory of God.—“ The spirit lusteth against the flesh, and the flesh against the spirit :”† these are the two natures ; and peace or war springs from them as a necessary effect, just in proportion as either of them prevail. “ War as defined, is, first, the profession of arms ; secondly, hostility ; thirdly, opposition ; fourthly, state of opposition.”‡ It is not confined to open violence, or the use of the sword lawfully borne ; this though an important, and perhaps the most apparent kind of it, is yet, probably, the least extensive in its influence.—Every connivance at dishonesty, is countenancing war ; as is also the partaking of the fruits of fraud or oppression.—The enslaving of man by his fellow

\* John, ii. 16.

† Gal. v. 17.

‡ Walker.

man, is war in one of its most diabolical forms : and partaking of the fruits of slavery, is also partaking in war; although these fruits may always in one sense, be considered as among the bounties of providence ; yet, as it is contributing to increase the demand for slaves, it thereby immediately promotes those wars in Africa, by which they are mostly obtained, as well as the cruel oppression by which their labour is extorted from them by the hand of force.

Every species of wrong done by one man to another, is *offensive* war. Every effort against that wrong, is *defensive* war: every kind of revenge, whether in thought, word or deed, comes under one or other classification. Hence it follows, that though we may argue a great deal about peace, we may, even in using those arguments, be gratifying ourselves, and thereby be contributing to war; for though we may not be able to see the effect, yet, believing that it is the result of the accumulated sins of the world, we must believe it will follow; as our secret sins are not hidden from Him, “who searcheth all hearts, and understandeth all the imaginations of the

thoughts :”\* and who, it is declared, “will bring every secret thing into judgment, whether it be good, or whether it be evil.”† Hence it also follows, that in the gratification of our own selfish views, perhaps under the specious idea of benevolence, and good will to mankind, we may build up peace societies, and suppose we are contributing to peace; while, as respects ourselves, we are absolutely engendering the seeds of war, and hastening its outward accomplishment.

It makes but little difference under what name our actions are cloaked; the name of religion is prostituted to support societies, formed in the gratification of our own wills, without our ever having had them sufficiently passive, to be able clearly to know, whether we ought, or ought not, to contribute to them. The name of benevolence often serves to cover the pride of the human heart.—Hence arise apparent contradictions. The associations for the dissemination of the scriptures, seem to be of this kind; while they spread the plain unvarnished doctrine, “swear not at

\* Chron. xxviii. 9.

Escl. xii. 14.



all,"\* very few of the individual members object to oaths. I am not willing entirely to censure them, but how can those join in them, who profess, that these things should be the result of divine direction? They do not admit, even in theory, any other authority for their conduct, but their own reason, and selfish desires, to do what they are pleased to call good; acting, I apprehend, from their own lusts. Hence their language :—one of the addresses of a bishop, before me, says, " all christians believe the Bible contains the fountain of life ; nothing else can relieve us from maladies under which we are perishing." " It is that infallible Word, the precious seed of eternal truth and life," &c. &c.

This is about what they all say. I consider it to be idolatry ; and that I might as well say, the Bible is God himself, and worship it. They say it is the Word of God, and the Bible says the Word was God : they say it is the fountain of life, and God is so called ; the precious seed ; and in the scriptures such expressions are applied to the Holy Spirit.

\* Matthew, v. 34.

There are, no doubt, individuals, members of these associations, who are acting in the sincerity of their hearts; (and in this way they may find a degree of acceptance,) yet I consider them as acting under one of those delusions, spoken of by the apostle, which is the result of not drinking deeper of that spiritual rock, which followed Israel. But I do not feel disposed to deny, that they may be over-ruled for the production of good. Such appears to be the condescension of Almighty God, that in the events of his providence, good sometimes flows from those things which are absolutely evil; but this does not lessen the sin. The drunkard reeling along the streets, is a lesson of instruction to those who will heed it:—and the preacher that has but little object in his discourse, other than his own emolument, and the gratification of his private feelings, may be the means of good. Several expressions of Jesus Christ confirm this sentiment; particularly, when he tells the multitude, “whatsoever the Scribes and Pharisees bid you do, that observe and do:\* but do not after their works, for they

\* Matthew, xxiii. 2.

say and do not." It is hardly possible to suppose he would have given this injunction, if they could receive no benefit from their doctrine; though the act of such preaching is certainly in itself bad; as is every deviation, which a preacher makes from the plain dictates of revealed truth: for each of these he is paid in some way or other, by the gratification of his self-love; this becomes the price of his preaching; and he is an hireling in the true sense of the word, much more certainly, than if he received money; yet it is not supposed, but that even such, may sometimes be divinely favoured. Balaam the son of Besor, of old, who the apostle Peter says, "loved the wages of unrighteousness," was yet a true prophet: "the Lord put a word in his mouth. When sent for to curse Israel, he pronounced a blessing: and though possessing every disposition to comply with the request of Balak, he said, "if he would give me his house full of gold and silver, I cannot go beyond the commandment of the Lord; but what the Lord sayeth, that will I speak:"\* and hence he was able to put up

\* Num. xxiv. 13.

this petition : " let me die the death of the righteous, and let my last end be like his."\* " It is God who giveth the increase." That preaching of any kind is needful, seems also to me, as one of those delusions hinted at, which are the necessary result of our sins : could these be done away, we should be able to partake of the fountain of life, pure and unmixed, with a gratification and enjoyment, far beyond the power of words. It is not supposed, we are in a state to do away preaching ; for though, from the increase of the pure spirit of peace, results that state in which we need not " that any man should teach us, but all shall know the Lord from the least to the greatest ;"† yet, what would be unnecessary in a state of great perfection, is far otherwise in the state we are in. In the class of delusions, may also be ranked the observance of the first-day of the week, as a day more holy than others.

The observance of a Sabbath, was one among the many ordinances of the Jews, given to them by divine authority, in their

\* Num. xxiii. 10.

† Heb. viii. 11.

very outward state ; and which was necessary for them in that state. But all who come to receive the pure spirit of the gospel, know for themselves, the coming of the holy and spiritual sabbath, wherein these ordinances are done away : yet, so far as mankind are in the state the Jews were, it may be equally necessary. How far it may ever be proper or justifiable, for persons seeing far beyond these things, to countenance and join in them, for the sake of those not so far advanced, while they know they are not necessary for themselves—I leave for individual consideration. It has this to be said in its favour, that it was the conduct of the pattern of christian perfection.

There were many other ordinances, and rites among the Jews, suited to the state they were in ; while others appear to have been given to them, as a punishment for their sins. The prophet seems to have alluded to them, when speaking in the name of the Almighty. He says, “ wherefore I gave them statutes which were not good, and judgments whereby they should not live.”\* And the apostle,

\* Ezek. xx. 25.

speaking of the falling away under the gospel, and the unwillingness of people to receive the truth, and their pleasure in unrighteousness, says: "For this cause, God shall send them strong delusion that they should believe a lie."\* Mankind will believe these lies and delusions, just in proportion as they remain in a state of alienation from the pure spirit of the gospel.

Amid these delusions, WAR stands pre-eminent: it is wholly and entirely in opposition to the perfection of the gospel, and proceeds as a consequence, from the causes which have been mentioned: nor can it be done away any further or faster, than they are removed. If these views are correct, in the ostensible object of peace societies, people aim to do away the evil by striking at the *branches*—not at the *root*. While there are so many glaring vices before our eyes, so much intemperance and profaneness; so many lotteries under the sanction of government, disseminating the very seeds of war, in gambling and dishonesty; can we want fields of labour, where-

\* II Thes. ii. 11.

in every energy, if properly directed, will be productive of good ; avoiding too the great contradiction of people joining peace societies, who know nothing of the spirit of peace : governors and statesmen becoming members one day, and the next urging the increase and perfection of the military system : of holy alliances, where peace is to be maintained by the edge of the sword.

What can be more full of peace, in words, than many treaties ? That between England and the United States, before the last war, began thus : “ in the name of the most holy and undivided Trinity : ”—it “ declares, that there shall be a firm and *perpetual* peace between Great Britain and the United States ; ” and yet they break it upon the first fair opportunity. Any system of arbitration would equally fail, while governments are unacquainted with the spirit of peace. That nation which felt its power, would disregard treaties. Great Britain has more than once, within the last twenty years, been at war with nearly all Europe ; she would, if her interests dictated, be so again : and the inconsistency might easily occur, of

the whole of christian Europe, so called, being at war, professedly for the promotion of peace. If, however, it were possible to do it away by such means, by the strong arm of man, which I believe it is not, the redeemed christian would find no cause to rejoice at it. What benefit would arise from the cessation of war, if unattended with an increase of the spirit of peace? Nations, in the gratification of their own lusts, may as easily make peace as war. Shall we rejoice at events brought about by man, in the fulness of his own sufficiency : or, in other words, by the spirit of evil?

As there are different degrees of war, so of peace; from passive peace, which is a state of innocency, to perfect peace, which is a state of perfection. But I apprehend, there is rarely such a state as passive peace in a state of accountability; it is one of the grand efforts of the enemy, to persuade people that they are leading innocent lives: that is, that there are many things they may either do, or leave undone. With this kind of reasoning, people go on as they list; placing the line of distinction between what they



term innocent, and bad and good actions, just where they please.

If what the apostle Paul says, is true, that "whatever is not of faith is sin,"\* it follows, that all our actions partake of good or evil: and I think the same idea is gathered from these expressions: "that every idle word men shall speak, they shall give an account thereof, in the day of judgment."† And the apostle again, when he speaks of bringing into captivity every thought to the obedience of Christ,‡ makes no exceptions; for "every thing," "every word," and "every thought," we are accountable. Then it would appear, that actions which are called innocent, partake of good or evil; though some of them in so very slight a degree, as to be nearly indifferent.

Some people seem to go through life, as if they were in a garden enclosed, and that within a certain line, have free liberty to take their swing; trusting as their guide their own reason and corrupt passions. If they have plenty of money, they suppose they may

\* Rom. xiv. 23.

† Matthew, xii. 36.

‡ II Cor. x. 15.

spend it in innocent things ; or plenty of time, that they may use it innocently : without ever considering, that those things which they call innocent, are really in themselves good or evil ; and that they are all sinful to those that partake of them in the gratification of their lusts, without knowing whether they are right or wrong. Such people, whatever their ideas may be, in-as-much as this is their conduct, are contributing to war : although, outwardly they may live in perfect peace. From this state upwards, there is every grade ; and as we ascend, a state of peace will succeed a state of war ; a state of nature be succeeded by a state of grace : and in proportion thereto, we shall know a “ partaking of the tree of life, which is in the midst of the paradise of God.\*

Perfect peace exists only in the mind, a state of entire dependance upon God. “ Thou wilt keep that man in perfect peace, whose mind is stayed on thee, because he trusteth in thee.”† This entire stayedness upon God, is the perfection of the christian character ; it is

\* Rev. ii. 7.

† Isaiah xxvi. 3.

a state to which, many no doubt, have in all ages arrived; and from which they are liable to fall;—as is exemplified in the prince of Tyrus; to whom it was said, “thou hast been in Eden, the garden of God; thou art the anointed cherub;—thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire; thou wast perfect in thy ways.”\*

While we are in the body, our appetites and passions are constantly exerting their influence for their own gratification. The prince of Tyrus fell; “his heart was lifted up by his beauty, and his wisdom corrupted by his brightness.”† Every thing selfish is wholly in opposition to this state of perfect peace: in it, I apprehend, reason as a judging principle, is entirely prostrated. Paul says, “when the Son of God was revealed in him, he conferred not with flesh and blood.”‡ Confering is reasoning; and if ever we come to a state, wherein *he* is entirely revealed and brought forth in us, reason must be entirely laid down; except when it acts, as no doubt

\* Ezekiel xxviii. 13, 14, 15. † Ezekiel xxviii. 17.

‡ Gal. i. 16.

his did, when he reasoned with Felix, in entire obedience, and under the direction of the spirit of truth; then it is no longer reason, as we understand it, but words of revelation, brought forth in simple obedience to the manifestation of the holy spirit.

Reason is the power of deduction, by which man by his own natural abilities, infers certain conclusions; always looking to the end. Religion never looks to the end, it is simple obedience to the dictates of truth, without any regard to consequences whatsoever.

When man begins to reason pro and con, looking to what is to follow, it appears to me, just in proportion thereto, he is short of the true faith, and ignorant of a state of christian perfection or perfect peace. If he be governed by reason entirely, he is entirely governed by himself.

These positions seem so plain, as hardly to require elucidation, yet I know that there are different views upon the subject: they proceed partly from not understanding the extensive signification of the word reason. It is defined, not only as the principle by which man decides or judges what he will

do, or leave undone; but also, as that faculty of the mind which distinguishes him from the brutes. It is evident, that without that faculty, he would not be a rational creature; and yet it does not follow, that because the exercise of reason is necessary for him to judge of sensible objects, that he ought to submit himself to be governed by it. He has in himself, the complete power of choosing the principles which shall regulate his life; and this choice is the highest act of sovereignty which he can exercise toward himself:—his passions, his reason, and revelation, which is truth itself, are all alike the gift of God.—Take from him this power of choosing, and he ceases to be an accountable creature.

Individuals are often seen completely under the government of their passions; this is the lowest state of man. Next comes the government of reason; and in this state, every passion is brought under controul; but not to God—to man himself, to his most exalted nature; this is completely a state of self-exaltation. Nature, without grace,—man without God:—and every one is in this state, just in proportion as they are under the gov-

ernment of reason : it is a government of policy, and not of principle. It is regulated by the perceptions of the natural man, finite and uncertain as they are : it is under the controul of objects which are outward and deceitful. But the different views upon this subject, proceed mostly from man not being willing to come under the government of the cross of Christ : it is contrary to every feeling of his nature ; that nature, which would exalt itself to an equality with God.

If man is not entirely accountable for his time, where shall we draw the line of distinction ? No person can do it. Let him throw aside his reason, and his self-will upon the subject, and see what his feelings will tell him ! Whether God loves a divided heart !—Let him ask himself, whether he is not indeed a steward of the gifts which are intrusted to him. And then see, whether he is accountable for a part only of his time, his talents, or his money.—Such an idea would, probably, be considered absurd, if the case had not been prejudged ; and prejudged, too, by people, who pretend to take scripture for their

guide ; but who make no difficulty in passing over those passages already quoted.

It is not pretended, but that the exercise of reason, even as a judging principle, may in some cases be needful : yet a state in which reason governs, and a state of war, are closely allied. In the one case, man has a dependance upon the natural powers of the mind ; and in the other, on the natural powers of the flesh ; but these cases can only exist, as a consequence of sin.

The excellent John Woolman, in his journal, speaks of doing every thing from a conviction of right. " When I proceed to business, says he, without some evidence of duty, I have found by experience, that it tends to weakness." Many other instances might be given, of pious individuals, who have expressed the same sentiments ; but like him, they have been liable to the epithets of fanatics and enthusiasts ; because, the world cannot receive such doctrine. The " strong man that keeps the house," is unwilling to give up the government of it ; and hence their offerings are only of " the lame, the halt, and the blind."

This *reason*, by which we judge from consequences, leads often to a very erroneous estimate of things.

The man who contributes to the relief of his neighbour, does a good moral act; yet, inasmuch as he looks simply to the end to be produced, it is to himself an act, at most, approaching to an innocent act, neither good nor evil. If in doing it he has had his own ends in view, has gratified his pride and ostentation, it is selfish, and is really a wicked act; yet his reason would be very apt to persuade him, as the end produced was good, it was a good act. To make it what it ought to be, a real good act, as respects himself, it should be done in simple obedience to the divine manifestations in his own mind.

It is just the same with actions, which the world calls wicked; there is no certain judgment to be formed of them out of the truth. Man, depending upon his natural powers, is constantly liable to be deceived.

Morality is not so far connected with religion, but that a man may be a very moral man, without being a religious man.—In the case cited, a man does a good moral act, and yet



it is so far from being a religious act, that it is absolutely wicked.

In every work upon morality, there is a great deal said about the moral principle : it is blended with religious principle ; and thus two things are united, which are not necessarily connected. Hence arises a great deal of confusion. Authors are totally at a loss, clearly to define what morality is ; and what is of much more consequence, they lose sight of this certain truth—that religion is wholly in the mind ; separate them, and every enigma is unravelled : morality relates to man, religion to God. Morality is action, without any regard to religion ; religion is principle, without regard to action. Morality is outward, and I believe, capable of demonstration ; religion is entirely spiritual. The one has its union with man, the other is a union with God. Simple morality is a system, in which man acts in a dependance on himself : pure religion, is an entire dependance upon God. And yet, it is not pretended, but that moral actions may be the result of religious principles, proceeding directly from the manifestations of

revealed truth ; and such may be termed religious acts ; though a moment's consideration will convince us, that an act itself is never religion ; but that the religion is entirely in the principle. This kind of morality is pure and undefiled ; but the same act which may proceed from religious principle, may also proceed from man himself ; and this is simple morality. The moral good that is done, is alike in both cases ; and the world in its outward estimate of things, calls all alike virtue. There is a nice but as clear a distinction between them, as there is between real good and evil.

An action must be productive of good to our fellow men, to be a moral act ; intention to do a service to our neighbour, never can be morality ; neither can those acts be called moral acts which have no bearing upon society : but there is no action of our lives, that is not either religious or irreligious.

A man placed out of society, on an island by himself, may be a religious man, without being a moral man ; morality or immorality cannot exist as regards him, his actions have no influence upon society ; but they are equal-

ly within the view of that power whose presence knows no void in all infinitude. This extreme case is only brought forward to shew, that religion is not absolutely connected with morality, any more than morality with religion. There are instances recorded in scripture which would clearly illustrate this, but I forbear to mention them, as I have no wish, even in appearance, to give a cloak to immorality in the name of religion; and my only aim could be, to show, that there is no tribunal which can judge of right or wrong, but truth itself. It is wanting in no feature of impiety, to set up as a standard of virtue, our own reason or selfish views of moral good. We must be sensible, that when the law of the spirit of life, or of the new covenant, comes to be written, and attended to in our hearts, all outward laws must cease; then all our actions being the effect of that divine love, which seeketh salvation, must be for the good of all; though man in his outward estimate of things, might judge them to be both immoral and unreasonable. A little reflection must convince us; of our total incapacity with our most splendid natural

acquirements, to make any certain rules for a religious life : the only rule that can possibly be formed is, to fulfil our duty to God. Every sort of benevolence or moral good, which has not this foundation, has its origin in the pride of the human heart. Man has no right to do what he may term good to his fellow man, only in the performance of this duty to his Maker. Benevolence is in itself, one of the most pleasing principles of moral action, which belongs to the natural feelings of the human heart ; but on this account, it is the more dangerous, and the more to be guarded against : not indeed, that it is in itself worse than principles which lead to acts of a contrary nature ; but these being less pleasing, are less likely to lead astray. How easy it would be for the rich, to purchase the good opinion of the inconsiderate poor : by their alms and their liberality, they might receive the general approbation of men ; but they might still be amongst the number of those, against whom the woe was pronounced. " Woe unto you, when all men shall speak well of you." Luke vi. 26.

Having thus explained the very outward nature of morality, I will now endeavour to prove, that religion is principle without regard to action, and that real virtue and vice peculiarly belong to the mind.

Every effort which the mind makes to do a good action, provided it has been commensurate to the end, and has not been defeated by any fault of our own, is equally acceptable to him, who searcheth the heart, without any regard to the action. And this, I think, is abundantly corroborated by scripture.

The apostle Paul says : “ if there be first a willing mind, it is accepted according to what a man hath.”\*

The intention with which the poor widow gave in the two mites, was a more acceptable offering in the divine sight, than the greatest gifts of the rich, out of their abundance. And by Jesus Christ, (in his sermon on the mount,) it is expressly declared, that where the heart is so corrupt as to desire to do a wicked act, that act, as to its wickedness, is completely effected. Whosoever looketh on a woman

\* 2 Cor. viii. 12.

to lust after her, hath committed adultery already with her in his heart.\*—Can any doctrine be plainer than this? The man who intends to kill his neighbour, and is only prevented by its not being in his power to accomplish it, or deterred by the dread of the law, is really in the eye of Omnipotence, guilty of murder, without regard to the act; although the consequence may be very different, whether it be committed or not. All which I think strengthens my deductions, that the real good or evil of peace or war, exists in the mind. These principles, though now only touched upon to elucidate the particular subject under consideration, are yet universal principles, and apply to all things. We may form beautiful systems of moral government; societies may be planned and built up by the ingenuity of man, and perhaps even under the “guidance of that wisdom which is profitable to direct,” and yet, what availeth any outward conformity to its precepts, and rules, or doctrines, however excellent they may in themselves be, which

\* Matthew, v. 28.

do not proceed from a conviction of heart : it may produce what the world calls moral good, but as to anything substantial and eternal, its fruits will be death rather than life. While the seeds of war remain, it makes but little difference in a religious point of view, whether or not it results in outward fighting : under the name and appearance of peace, every evil lust may be covered up, from which war springs.

If these views are correct, and I believe they are, how important it is, that each individual should guard his thoughts. People often congratulate themselves on very false ground, that they have not committed sins, to which they have been tempted, when perhaps the only reason that prevented, was the want of opportunity.

To return again to the subject of perfect peace. It is a state entirely and wholly in opposition to self, and every selfish principle, self being swallowed up in the effulgence of divine beatitude ; every aim is the glory of God, and every end is lost in the manifestation of his presence : in it every type and shadow will be done away : neither the ordi-

nances, law, nor any outward rule of conduct, can exist, for the root and cause of them will be entirely removed. This is the state in which reason as a governing principle, is prostrate; in which Christ is felt, and known to be the head supreme in all things: and the soul coming to be wholly and entirely absorbed in him, finds the fruition of enjoyment. Even the existence of the desire of eternal life, is a proof, that perfect peace is not obtained: for as the apostle saith, "what a man seeth, why does he yet hope for?" How can there be any willing or wishing, or desiring, in a state wherein all is enjoyment, and the will is entirely crucified and removed? Then the soul, being united to God as its proper being, men become his children, heirs of God, and joint heirs with Christ. This is the state to which all are called; and all are under condemnation, just in proportion as they do not arrive at it. In it we should understand, that God is indeed an undivided spirit; invisible and immortal; not circumscribed by locality, not composed of passions or parts, as we are, but one great universal whole.



Here it would be seen, that he indeed is no respecter of persons ; that all are alike before him ; that, as respects men and women, there can be no possible idea of supremacy ; all would be brethren with one head, and that head would be God. There could be no want of love, no jarring of interests or feelings ; no divisions of any kind : united in the same spirit, it could not dispute with itself.

The universality of this spirit, would be what the world calls *millennium*. Its accomplishment will be hastened by every right effort to promote peace. It has been experienced by individuals ; and their number, according to prophetic vision, will increase, till “ nations beat their swords into ploughshares, and their spears into pruning hooks, and shall LEARN WAR NO MORE.”\*

\* Isaiah ii. 4.

## CHAPTER II.

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As perfect peace must exist, as the attendant and consequence of a state of perfection,—war must also exist, as the consequence of a state of imperfection; and can only be done away by its removal.—And the severity of the exercise of it, will be in proportion thereto. Every state short of perfect peace, is in the same degree a state of war. Every dispensation of the Almighty, has been the same gospel or christian dispensation. Wars were dispensed to the Jews in their outward and wicked state; and various modifications of them, are dispensed to christians now, corresponding to the state of wickedness they are in. Mankind have gradually improved, and the severity of war has gradually lessened. The spirit of war, often under the appearance of peace. Seeds of war sown in education.

HAVING in the preceding chapter, stated some ideas of the ground and root of war, of its entire inconsistency with the perfection of the gospel; I shall now endeavour to show, why it appears to have been, and is yet permitted.

It may seem singular, that a person who is not willing to admit the necessity of war on his own account, should be looking for arguments, as some may suppose, in favour of it for others. But it is not so; the first step toward eradicating evil, is to understand the nature and causes of it. The views expressed in this essay, have presented themselves to the mind of the author, in a light, clearly elucidating to him the connection that exists between a state of sin and a state of war. In tracing this connection, many of the seeming inconsistencies, which existed in the writings of the New and of the Old Testament, have been removed.

There are those, who have denied the account we have, of the Jewish wars having been undertaken by divine appointment: there are others, who have attempted to reconcile them by arguments, which are in themselves contradictions. To me, they seem alike the result of perfect love and perfect wisdom.

It is a subject of regret, that it should be necessary to show, that war, or any modification of it, exists in every society, and is

more intimately connected with their practices, than many individuals among them are willing to admit: it will arise, rather incidentally from a strict examination of the subject, than from any wish to expose weaknesses, which, in a state of sin, it is impossible to avoid.

To me it is evident, that unredeemed man could hardly exist, without the use of his reason to judge and direct him; and yet I believe he ought to be directed by a better principle; but not coming to the enjoyment of it, the use of reason is necessary for him. So in regard to war; he ought to come to a state of perfect peace, and is under condemnation for not coming to it, and then war of every kind would come to an end; but in a state of wickedness, war is permitted just in proportion thereto.

If opposition of every kind is war, which I believe it is, it is not confined to the outward use of the sword. Every species of law or discipline, as well in civil as religious society, is a modification of war; especially those whose ulterior resort is force. And every species of spiritual opposition to sin, is

spiritual war. Thus Christ is said to have no concord with Belial : and it will be found, that just in proportion to the increase of the one, will be the decrease of the other ; for if outward war springs from our sins, these sins can only be removed by maintaining a spiritual warfare against them : and hence it follows, that the one can be done away, only by increasing the other ; or, which is the same thing, by removing sin. War will cease as the cause of it is removed, and no further or faster ; and this appears to be in accordance with the immutable laws of eternal justice.

Law is, in the corrupt state of the world, the grand outward cement, which holds mankind together ; and without it, society could hardly exist. Man would be constantly preying upon his fellow, and the world would present the aspect of a den of tigers, ready to devour each other. We see that it is necessary, and yet it requires but few arguments to prove, that it is a species of defensive war : those who require its administration, would seldom be restrained by it, but that they know it is supported by the sword.

All that admit that law is necessary, must I believe, admit of the necessity of the sword.

The discipline of the society of Friends is of the same nature; it has exactly the same origin in the lusts of the people, and is necessarily attendant on a state of sin :—without it, society could hardly be kept together ; but it will cease to exist, when evil ceases : and any attempt to do it way without removing the cause, would do harm rather than good.

But the very existence of it, is a proof of a dependance on outward things. It serves as a sort of hedge of defence around the society ; and by a sort of *lex non scripta* of common consent, a disorderly person would probably be removed from meeting, by the corporeal strength of man. But it does not require the admission of this circumstance to prove my position. What was the state of discipleship? It was the state of power over unclean spirits by the power of God : “ they returned to Jesus, and told him, even the devils are subject to us, through thy name : and he said unto them, I beheld satan as lightning fall from heaven.” “ Behold, I give unto you power to tread on serpents, and scorpions ;

and over all the power of the enemy ; and nothing shall by any means hurt you : notwithstanding, in this rejoice not, that the spirits are subject to you, but rather rejoice, because your names are written in heaven." Luke x. 17, 20.

There are those, who can fully understand this state ; and every thing short of it is not a state of peace. The society of Friends is called a peaceable society, and it is so ; but the existence of discipline, and the exercise of it as mentioned ; the law suits it is occasionally engaged in for the recovery of its rights ; nay, even the acknowledgment of its deeds and papers before a civil magistrate, prove, that it is only a certain degree of peace it is prepared for : " perfect love casteth out fear."\* If this acknowledgment of deeds is examined into, it will be found, that the root of it is in the fear of losing our property. The law in effect says, that if it is not done, it will not protect us ; hence, we resort to a magistrate, that if need be, we may have the protection of the law, and of the sword. A perfectly peaceable society, would rely on

\* See Note A. at the end of the Volume.

divine protection, and therein never be deceived ; or, if it did lose its property, would know it was by divine appointment, and feel the same protection and thankfulness therein, as if it was preserved. This would indeed be a state of perfect peace, in which no degree of war could exist ; it is the state we acknowledge we aim at ; but not having come to it, it would be sinful in us to act according to it ; we should be hypocrites, as much as all are, who affect to believe in outward peace, whilst they have the spirit of war in their hearts.

Many persons who would not take up a sword to defend themselves, make use of the law ; others apply to discipline. How can it be otherwise, when from their alienation from the divine nature, they have no dependence upon any other source. How different from what it should be ! but the evil will be found to be, owing more to the living in that state of alienation, than in making use of these means while we are in it ; obliging people to adopt peaceable principles without the spirit of peace, is making them hypocrites. War in its different modifications is adapted



to, and permitted in a state of nature : and I am convinced, that the severity of the exercise of it, will always be just in proportion as a state of nature, has the ascendancy over a state of grace. It has been necessary to man in every age, and has been dispensed to him, either immediately, or as the result of causes under divine appointment, by the same unerring spirit of peace, which has given this precept to be aimed at, and which will be attained by the redeemed christian ; “ that we resist not evil.”\* It is impossible that any other can attain it, for none other can understand it or know it. It is an attainment of no ordinary kind ; for every one resists evil who relies upon any powers of his own for protection ; or who, even in thought, may have any sort of dependance, short of a dependance upon God. And all will have this natural dependance, in proportion as their dependance is not where it should be. Indeed, as I have endeavoured to shew, it is necessary that it should be so, or man would be constantly preying upon man, and society

\* Matthew v. 39.

could exist no longer. But I am not writing in favour of war; my meaning I trust will be better understood: but people are inconsistent with themselves, when they endeavour to explain the Israelitish wars, by arguments about different dispensations, which tend to shew a changeableness, in an unchangeable God. To me there appears an undeviating design of harmony and love, in every dispensation of the Almighty to the children of men.

The voice which spoke to Adam in the garden, "Adam where art thou,"\* was the same inspeaking word that was communicated to Abraham, that Moses testified of, when he says to the Jewish nation, "it is nigh thee, even in thy heart;"† the same that came to the prophets, and that has appeared to the righteous, in every age from the foundation of the world, to the present day. It is the manifestation of the Almighty; "the word which was in the beginning with God, and which was God,"‡ and which is called Christ. In it there is no variableness or shadow of turning; all who live, or have

\* Genesis.

† Deut.

‡ John i. 2.

lived, or shall live under its influence, must be indeed christians, without any regard to the time of their existence, or the denomination by which they are called. "He is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit; not in the letter."\* This has always been true; the same salvation has saved in all ages, and all have known a salvation, a state of happiness, a heaven, in proportion to their redemption from a state of nature; because, if "whatsoever a man soweth, that shall he also reap,"† if his condemnation is just in proportion to his alienation from the divine nature, it will follow, that none can ever know a perfect heaven, but the perfect man; nor a perfect hell, but he whose wickedness is full. The day of judgment is come to every one; we want none to judge or condemn us, we are daily judged by the light within us, if we would give heed to it: "this is the condemnation, that light is come into the world," and "he that believeth

\* Rom. ii. 28.

† Gal. vi. 7.

not, is condemned already.”† But in a spiritual existence we must heed it; for those things that divert our minds here, after the dissolution of the body, can exist no longer. If then we cannot approximate to the divine nature, our situation is that of hell. Neither is heaven a place, but a feeling of happiness; that condition, in which the soul is united to God. If we imagine it to be a place, we must believe the Almighty to be a corporeal being; for it belongs exclusively to matter, to be circumscribed by locality; and this belief, it appears to me, would be a species of idolatry.

Heaven has always existed as it does now; and all those expressions tending to fix it to place, and to give personality to the Almighty, are to be considered as figures of speech, adapted to the capacity of an outward people.

The garden of Eden, though it might have had locality; yet, so far as it is understood as the paradise of God, it never had any other existence than in the mind; and here the righteous in all ages have found it.

\* John iii. 18.

Any other idea, would be entirely inconsistent with the spirituality of an eternal Being.

If God is unchangeable, the same yesterday, to day and forever ; whatever has been dispensed in one age and generation, would be dispensed in all, if mankind were exactly in the same situation. This appears to be the clue, that unravels every seeming contradiction, in the different dispensations we read of. Moses was as much a christian, in carrying the sword against Amalek, &c. as perhaps any can be in the present day, in pursuing a very different conduct. In the very wicked state of the world, statutes were given, not perfect in themselves, but adapted to that state, and resulting from its sins. In this class may be ranked all the outward ordinances, given to the Jews, as has been observed in the former chapter ; and, as I have already said, the condemnation, is rather owing to our alienation from the divine nature, than to our adherence to any of these ancient usages while we are so—thus war is the result of the evil, rather than the evil itself.

Every dispensation of the Almighty, has been the same gospel dispensation: Is it possible seriously to suppose, that the mere outward coming of Jesus Christ, changed, as people say, the dispensation of God to the children of men? That since this event, mankind are in a spiritual dispensation, and that they were before it in an outward dispensation of the letter? There were thousands and tens of thousands of people in the world, while he lived: did they all experience a change from the one to the other, either in consequence of his life or of his death? I believe it will readily be conceded, that this was not the case. To whom then did the change of dispensation come, but to those, who received him spiritually? Such only are in the new dispensation now; and such ever have been, since the days of Adam. It is a thing, however, much easier to be spoken of, than to come under the power of it.

The new and last dispensation, is one entirely of the spirit. None have come to it, but such as have laid down every dependence upon outward things; and then the glorious gospel day is brought forth in them,

and perfect peace is established. This was the day that, "Abraham saw and was glad." George Fox appears to have experienced the glory of it, when through the flaming sword, he was come up in spirit to the paradise of God. Creation gave a new smell, the creatures were all open to him, and he saw the fallacy of the dependance which the world had upon priests, physicians, and lawyers; that they were alike out of the wisdom of God. But like Moses, who descended from Mount Horeb, where he had communed with the Almighty, to be again the leader of the Jews, he descended from this state of paradisaical happiness, from this state of spirituality, to be an instrument in giving laws and rules of conduct to his followers; who rather saw this gospel day at a distance before them, than had come into it.

There is hardly more difference in the outward dispensation of Moses, and that of Christ, than is experienced by every individual, who makes much progress Zionward. Such appears to have been, and is the condescending goodness of the Almighty, as to meet with, and direct man, according to the

different states he is in : hence it may with as much propriety be said, that there are different dispensations in the present day, as that there ever have been : and surely they are as respects man ; but they are the same gospel dispensation : what would be right in one state, is not right in another : and the same act which at one time would be sin, the spirit of truth might at another time direct to be done, because of the different states individuals are in. The figure of the outward dispensation of Moses, may be spiritually passed through, before we come to the dispensation of Christ ; and in passing through it, we may be equally under gospel direction, though we have not attained to the same measure or degree of christian perfection.

If we believe this in ourselves, why should we feel any doubt, that the rulers of those nations formerly, who were in a more wicked and outward state than most in the present day, should, under divine influence, have been permitted, or commanded to lead them to outward war. They were commands that were not in themselves good, but perfect as regards the Almighty ; because they were



no doubt exactly adapted to the state in which the Jews were: hence they proceeded entirely from the sins or the lusts of people; if these had not existed, a different allotment would have been dispensed to them.

It seems to me, there would be as much propriety in denying the authority under which Friends rightly exercise the discipline, in their own society, as to deny the authority of these wars. They are both, as I before said, the necessary consequence of sin; and are only different modifications of discipline, more or less severe, as the state of the people has been more or less corrupt. Moses, David, &c. probably knew a state beyond that of war; and for themselves only, it would not have been necessary: and those who exercise discipline now, ought to be beyond the necessity of it for themselves, or it is not likely to be exercised rightly.

In every instance wherein the Jews acted not under divine authority in making war, the effect was different from what it was, when undertaken by the command of the Almighty. Though they cut off their enemies, yet they universally brought death

and destruction upon themselves. So it is in the exercise of discipline, or of the ministry by individuals, in every society; though good may be produced, yet all who thus exercise it, or thus preach, will find the certain reward of death and destruction to themselves to attend it.

Discipline may, in any point of view, be as much considered as a school master to lead to Christ, as ever the Mosaic law was. That has ceased in the advancement of the world : and if the society of Friends ever attain a high state of perfection, discipline must equally come to an end ; because, the root and ground of it will be done away.—Then we shall have a dispensation differing from the present, as the christian does from the Mosaic : of the *spirit*, not of *the letter*.

War, in the utmost extent of its signification, I should distinguish into two kinds, as well offensive as defensive ; first, that undertaken by the command of the Almighty ; and secondly, by man of himself. That there may be such as the first, there can be no reason to doubt, while mankind are in the same state they were formerly, unless we either

deny the unchangeableness of God, or the authority of Moses, Caleb, &c. in the wars they undertook. There is every modification of this kind, but nothing comes under this head, whether outward war, law, discipline, or any thing else, that has been undertaken by man as man. And the exercise of such discipline and war, as well as doing it in a wrong spirit, is likely, as has been before stated, to bring with it death and destruction; but every kind of it undertaken and carried on in the right spirit, will give life and vigour to those exercising it; and death only to the Amalekites; which may, as formerly, be a nation, whose iniquity is full, or in the figure, the seed of sin. Those only who know some degree of righteousness, can ever be engaged in any species of these wars, because the entire reprobates never act from divine authority. They may be like Moses, Caleb, David, &c. who seemed to have gained a state beyond war; but who were permitted to lead nations to it; to whom it was adapted, in their outward state. Or like those, who while they see clearly to the end of all law, and all discipline, may yet

be commanded to make written rules of conduct for others, who could hardly exist without some kind of law to keep them together.

But a much more numerous class of persons engaged in, and countenancing wars, are those whose lusts so far blind their eyes, that they cannot get a clear view of the perfect gospel state : their minds are not sufficiently enlightened, to know that there can be a state of society in which wars will cease. To such I consider the passage from Scripture already quoted applicable: " they have statutes given them that are not good ;" they have " delusion sent them," and are suffered to " believe a lie ;" because, not having come to a perfect dependance upon God, whose supporting arm would never be withheld : in proportion thereto, they forfeit the divine protection. They believe they must depend upon themselves ; and this belief, though true in their state of sin, they would perceive to be a delusion, a lie, if they had gotten to a state beyond it. Yet notwithstanding this partial alienation from good, they may have a dispensation allotted to each individual of

them, like that of the Israelites ; far short of perfection, but adapted to the state they are in.

With evidence of this kind before me, I can fully understand what a certain admiral told Samuel Fothergill, in substance: that he felt pleasure in attending Friends meetings : though the dispensation of outward peace had not come to him, he was fully convinced of the truth of divine inspiration ; that having once met a more numerous enemy's fleet, while a council was debating whether to attack them or not, he retired alone to his cabin, and it was there intimated to him, that he should engage it and gain a victory ; and the event proved it to be true. Though I am not disposed to say, that he was an instrument by divine appointment.

If in this alienation, heads of nations would wait, solemnly to know where the sword should be directed, I apprehend good would always result from its use, as much now as formerly ; and in this state of waiting, they would be taught more and more, till they came to see the end of wars and fightings. Jesus Christ said to his followers, " I have

yet many things to say unto you, but you cannot bear them now :” and again, that “ wars and fightings must needs be.”

Isaac Penington, a writer professedly in favour of peace, says, “ the present state of things may and doth require the use of the sword ; and a great blessing will attend the sword, where it is borne uprightly to that end ; and its use will be honourable. And while there is need of a sword, the Lord will not suffer that government, or those governors, to want fitting instruments under them, for the managing thereof, who wait on him in his fear, to have the edge of it rightly directed.”\*

And Edward Burrows, in an address to the army, has in substance these words: “ fear the Lord and walk in his will, and so you will have victory over your enemies. He will make way through the mountains even by you, for the appearance of his glory ; he will honour you as his workmen, if you are faithful.” And again ; “ the Lord hath owned and honoured our English army, and done good

\* Penington’s Works, folio, Printed 1681, page 323.

things for them, and by them, in this nation and age. The Lord once armed them with courage and zeal against many abominations; and he was with them in many things he called them to; and gave them victory and dominion over much injustice and oppression, and cruel laws: and he was with them, till a spirit of vain glory entered into them; and the anger of the Lord was kindled.”\* &c. &c.

This is like the language of John the Baptist, when the soldiers asked him what they should do: he replied; “do violence to no man, neither accuse any falsely; and be content with your wages.”

Barclay says of the magistrates of his days: “they have not come to the pure dispensation of the gospel; and therefore, while they are in that condition, we shall not say that war, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision and the other ceremonies were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, after the resur-

\* See his Works, folio—page 537.

rection of Christ, but because that spirit was not yet raised up in them, whereby they could be delivered from such rudiments.”\*

No one, I think, will deny that the leaders of Israel acted under divine authority. If they find no evidence of it within themselves, the miraculous termination of many of the Jewish wars, afford abundant outward proof of the fact. Among other instances, look at the account of the capture of Jericho by Joshua ;† of Gideon with three hundred men, routing the Midianites, who were as “grasshoppers in the valley, and their camels were without number.”‡ Moses was a man most deeply inspired with heavenly things, though he was cut off for his sins. Of Caleb, it is said, he had wholly followed the Lord;—and of David, that he was a man after God’s own heart; and that he had a reliance upon divine protection; and had attained a state beyond war, as respected himself, is beautifully exemplified by his returning good for evil, after Saul had conspired against his life, and David had power to slay him, while

\* Barclay’s Apology, quarto—page 499.

† Joshua vi. chap.

‡ Judges vi. chap.



sleeping in his tent, he only cut off the skirt of his garment ; and even for this his heart smote him. Saul appears to have been astonished at his righteousness, and said, " it resembled that of the ancients, wherein men were to spare their enemies, though they caught them in a desert place."\* And it is also shown in the lamentation he made upon the death of Saul ; though he had been his enemy, and by his death David succeeded to the kingdom ; yet he mourned and wept with this lamentation : " The beauty of Israel is slain upon thy high places : how are the mighty fallen ! Tell it not in Gath, publish it not in the streets of Askelon : lest the daughters of the Philistians rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings ; for there the shield of the mighty is vilely cast away."†

The great offence of Saul seems to have been, that he did not destroy the Amalekites : " What meaneth the lowing of the oxen, and the bleating of the sheep which I hear ?"

\* Josephus.

† 2 Sam. i. chap. 19, 20, 21.

was Samuel's query to him, on his telling him that he had obeyed the commandment of the Lord, in utterly consuming them. Here, figuratively, we see the condemnation that arises from not wholly destroying sin.

I do not pretend to decide, whether or not the perfect man is likely to have much to do with war of any kind, even as an instrument of the Almighty; though David was called a man after God's own heart, after he had slain his tens of thousands: yet, I apprehend, this is not to be understood literally, that he was a perfect man; but that he was a man after God's own heart, in the comparison of others around him. Though he slew Uriah in the most wicked manner, and for the worst of purposes; and in his own will numbered the people, there can be no doubt he was an uncommonly excellent man. Yet, although he made preparations to build the Temple, he was not permitted to finish it; because, he had shed much blood. This, if he was under condemnation for it, was blood he had shed not according to the commands of the Almighty. For, while Saul was punished for not shedding blood according to

commandment, David would never have been under condemnation for shedding blood by commandment. Making the application spiritually, we find, that as the heart is the temple of the Most High, we can never make it complete as a habitation for *Him*, while our hands are defiled by disobeying the mandates of Omnipotence. As we go along, we may draw deep instruction from all these things. There is scarcely a more beautiful figure in the sacred writings, than that of Jesus Christ going into the outward Temple with a whip of small cords, and over-throwing the tables of the money changers, and the seats of those who sold doves; telling them, they had made his Father's house a den of thieves. This always has appeared to me, to be an exercise of divine authority, done through the instrumentality of Jesus; differing in some degree from the perfection of the gospel, which was laid down to be the end and aim of all, in the sermon on the Mount: "that ye resist not evil: whosoever shall compel thee to go a mile, go with him twain; if any man will sue thee at the law and take away thy cloak, let him have thy coat also." It was done by

the fleshly arm of Jesus, and seems to me in degree, exactly like Joshua destroying the Canaanites, so far as this was effected by the same authority.

I have before endeavoured to prove the necessity of the use of the arm of flesh, or of force or war, in the sinful state of the world : and this I believe corroborates it. These money changers could do him no harm, he was entirely beyond their reach. But the Jews in their outward state, not having come to the purity of the gospel, were permitted to have an outward temple : and while they were in this state, it must be outward work to keep it undefiled ; this could only be done by the arm of flesh ; and it was as necessary for them thus to do it, as it is for a more spiritual people to keep a spiritual temple pure for *His* holiness to dwell in. There is great instruction in what Jesus told the Pharisees :—that “ Moses, because of the hardness of your hearts, suffered you to put away your wives :” \* for the same reason they were suffered to have an outward temple and outward war ; and that

\* Matthew, xix. 8.

he saw that "wars and fightings must needs be;" and they still are permitted, and will be continued, until this hardness of heart is done away. The Jews ought to have come beyond any reverential regard to the outward temple; yet, having in their free agency, got to this state, they have a dispensation accordant thereto, though entirely a gospel dispensation; yet they are under a delusion, in as much as they keep an eye on the gift itself. Thus they are continued in darkness, and it is impossible for them to get beyond it.

I can have no doubt, that many have partaken of the sacrament of Baptism, the Eucharist, &c. with an integrity which has been acceptable in the divine sight: but viewing rather the sacrifice itself, than the receiver of the oblation, their eyes become blinded thereby, so as not to be able to discern the true light. It makes but little difference what the gift is: whether an outward temple or Baptism, plainness of dress, or even the exercise of the ministry.—The same result will follow: if we look not beyond it, we shall be left in death and darkness.

To go on with the second kind of war: that undertaken by man of himself—such war cannot exist, but in absolute sin. Like the first kind, there is every modification of it; but it is the potsherds of the earth striving together; though it may sometimes produce good; yet this can make no difference in the sin, as I have before endeavoured to prove. Of this kind, I apprehend, are nearly or quite all the outward wars in the present day. Rulers and heads of nations are put into office, and kept in, by corruption and fraud; and while this is the case, they are the instruments of wickedness, and would look in vain for much direction. The Almighty said formerly by his prophets: “shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you:”\*—because they committed abominations. They are like the Jews, who had made the outward temple a den of thieves. They do not even attend to the dispensation which would be given them in the state they are in.

\* Ezekiel xx. 31.

The powers that be, are ordained of God; if the executors of the power were as they should be, the ministers of God, they would be his instruments; and then they would not "bear the sword in vain." There may possibly now be states, as formerly, fitted to be the subjects of outward war, undertaken by divine command; though I shall endeavour to show in the sequel, that in the advancement the world has made, wars are not now likely to be as sanguinary; for the effect will always be in proportion to the cause.—The second kind of wars are to be considered as much judgments of the Almighty, as the other kind; but being undertaken by the wicked against the wicked, they are destructive to all alike: while those undertaken by divine command, may be viewed more immediately as judgments to those warred against; and as is proved from Scripture, brought death and destruction only to them. Though I have considered all under condemnation, who have not come to a state entirely beyond war, yet in this state of hardness, keeping an eye to the teacher, a dispensation has been given

them according thereto ; while the others are given up to their own hearts lust.

That good may possibly flow from things that are evil, I have before asserted. If we view wars as the judgments of the Almighty, we must believe that the end is produced ; or deny what the prophet Isaiah says : that “ when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.”\* And, I believe they are to be so viewed, though proceeding, if I may make the distinction, from the natural course of events, rather than from *His* immediate providence.

Nations may, like individuals, be humbled even by the chastisements brought upon them by their own wickedness. We can see this result in ourselves, and why not believe it in an extensive society. I could quote several authorities, stating specifically the fact.† But this is not an argument in favour of war, any more than it would be to say—a child should do wrong, in order that it should be corrected and made better.

\* Isaiah xxvi. 9.

† See Note B. at the end.



Law is supported by the sword ; it is a milder kind of war, and would be a powerful means of good, if the ministers of it would quietly wait for divine direction. But, as I have said before, put into office by corruption, they are too often the ministers of iniquity. There can be no doubt that there are those, who have come beyond outward fighting, yet are fitted for the dispensation of the law ; but they too, are under condemnation for not coming beyond it : and if in this state, they eye not the teacher, they go backward rather than forward. And I do not see it possible, that any can rightly become the the ministers of law, but by divine direction.

There may be those, who from the hardness of their hearts, are acting rightly in being governed herein, by what they may call their best reason ; but others who may have come to a state of further advancement, can hardly feel that they ought to be influenced by any kind of reason whatever.

These observations will apply with equal force to those who join in elections : they are so much strife against strife, so nearly allied to open war, that I do not perceive how even

those who talk about innocent things, can join in them. If these elections are undertaken by men in the fulness of their own hearts, they are joining in a species of war, of the worst kind. I attach censure to none : But let each be fully persuaded in his own mind. There are, however, other arguments, strongly against the thing, while indeed I see none in favour of it, for those who know a better state, if they do not act by divine direction.

Law is, in the present state of the world, absolutely necessary : and that the sword is necessary for the officers of it, is expressly recognized by the Apostle Paul, and also by George Fox, in his doctrinals ; and Thomas Story has the following sentiments : “ God having ordained government and rule, entrusts it with whom he pleases ; and the temporal sword, as well of civil magistracy, as military force, being in the hands of kings and rulers to exercise as need shall be : they, and not the disciples of Christ, must apply and administer accordingly ; till, by degrees, the kingdom of Christ, the prince of divine peace, have the ascendant over all

kingdoms ; not by violence, for his servants can offer none : not by might nor by power, but by my spirit saith the Lord. It will not be by human force or policy, but by conviction ; not by violence, but consent, that the kingdoms of this world will become the kingdoms of God, and of his Christ: nor will the kingdoms and powers in this world ever cease being God's ordinance in natural and civil affairs, till the reason of them cease ; that is, till all violence and injustice cease, and evil doing come to an end, by the advancement of truth, righteousness, love and peace, over all nations."\*

The discipline of the society of Friends, I have before considered as a species of war, though it is certainly of the mildest kind ; and I have perhaps already said enough upon it. The use of it under proper authority, would lead the society fast onward, to a state in which it would become less needful. Whether tying people to the letter, is a proof that there is a want of spirituality, I do not pretend to say. I have said, that ad-

\* T. Story's folio Journal, page 621.

hering to it, will cease in proportion to our increase in spirituality. Wars are now less sanguinary than formerly. We read of bloody conflicts in the present day ; time has not yet exerted her lenient influence, to hide them from our view ; while the accounts of those of antiquity being lost sight of in the general mass of matter, we cannot easily bring them into comparison. Reasoning from effect to cause, I want no other argument to convince me of the improvement of mankind, than the knowledge of this solitary fact : that war altogether has become less vindictive. I speak of that mass of the world which we can compare together ; there are portions of it, the state of which we know little of now, and still less in former ages, of mankind as a body. There may be individuals as vindictive now as at any former period ; and particular nations may rise and fall, may sometimes go backward as well as forward ; but the world appears to be steadily advancing, with a slow but undeviating step ; not that the name of Christianity has done it any good : for it may be said to many in the present day, who would start at the idea of not being Chris-

tians, that they are inscribing altars to the unknown God, with as much truth, as it could be said to the Athenians formerly, or as was said to the Samaritans, "ye worship ye know not what:" but their number is probably decreasing, and the chastisement of nations in their downfall, may be one of the means in divine appointment, to produce this end.

Italy suffered in the ruin of the Roman empire, but the world was the gainer. The Romans, so distinguished in history for their refinement and civilization, for their arts and their literature, as for most other people to be called barbarians, in the comparison, are now equally deserving the same epithet, compared with any civilized nation of the present day. As the world marches onward, the same character will probably apply to succeeding generations, till the people are perfected in righteousness; and then time itself may exist no longer. When lust, and sin, and selfish desires cease, can a state of probation continue?

History furnishes authentic evidence, by which we may make a comparison with former ages. We know but little of their do-

mestic feuds and private animosities ; but we can judge with more accuracy from their laws, as being assented to, or made by the wisdom of nations. Those of Rome, gave to parents the absolute power of life or death over their children : they were allowed to sell them, whenever they pleased ; and slaves had no other protection than their master's will. So that a man in his own family, in the eye of the law, could scarcely do any wrong : children were often destroyed by their parents, and slaves were constantly sacrificed in the amphitheatres, for the amusement of the people ; nay, even worse than this : when worn out by age and length of service, they were cut up and put in their fish ponds, as food for their lampreys.

Their treatment of debtors was equally severe. " If a debtor be insolvent to several creditors, let his body be cut in pieces on the third market day, and divided into more or fewer parts, with impunity."\* And although this law was repealed, yet it has been defended by one writer, as having produced

\* Third Table of Laws.

great good to the state. Captives taken in war, were slaughtered as policy suggested; and princes and generals were reserved for the more cruel exhibition of the captors triumph. The spirit of the laws of other nations, did not essentially differ from these: they may be considered a fair sample of those of the most civilized nations of antiquity, excepting those of the Jews; who, with a depravity of conduct that has no parallel in the present day, had yet many laws worthy now of imitation. Dictated by the inspired wisdom of Moses, they were better than those of other people, and would have been more perfect, had the people been in a state of greater advancement.

I have said nothing of those nations whose iniquities were said to be full; and whom the Almighty destroyed by the hands of the Israelites: we know very little about them, but by the reference to their sins, in the sacred writings. But I think it clearly appears, they were as much behind the Jews, Greeks and Romans, as these were behind the people of the present day. "Every abomination to the Lord which he hateth,

have they done unto their gods; and even their sons and their daughters they have burned in the fire to their gods.”\* And again; in the words of the Almighty: “thou shalt not let thy seed pass through the fire, in these things are the nations defiled, which I cast out before you.”† There are very many similar accounts; and can any one doubt after reading them, the entire justice by which such nations were utterly consumed from the face of the earth? Yet it appears, that the Jews also partook deeply in their iniquities; “they forgot God their Saviour: they made a calf in Horeb, and changed their glory into the similitude of an ox that eateth grass.”‡ “They sacrificed unto devils, and not unto God:”|| and an unchangeable providence would also have consumed them, had not the righteousness of Moses stood in the breach. “Mine eye spared from destroying them, neither did I make an end of them in the wilderness. I said unto their children, walk not in the statutes of your fathers, neither

\* Deut. xii. 31.

† Lev. xviii. 21, 24.

‡ Psalms cvi. 19, 20, 21.

|| Deut. xxii. 17.



observe their judgments, nor defile yourselves with their idols;\* but they soon forgot his works, they waited not for his council: they shed innocent blood, their sons and their daughters they sacrifice unto the idols of Canaan, and the land was polluted with blood; therefore was the wrath of the Lord kindled against his people, so that he abhorred his own inheritance;† they continued not in my covenant, and I regarded them not saith Lord.”‡ §

The local situation of nations most in advance, has changed with succeeding ages, from the shores of Africa to Europe; from the borders of the Mediterranean, to the more northern countries. There are nations that appear to have gone backward, and some may have done so; but I imagine, it is generally only in appearance: we believe so, because we compare them with others who have made a greater progress. We admire the character of the Romans, and early nations of Africa; but though the Italians have lost the heroism of their early ancestors, I ap-

\* Ezekiel xx. 17, 18.

† Psalms cvi. 13.

‡ Heb. viii. 9.

§ See note C. at the end.

prehend they are now grealy in advance of the Romans, in the most flourishing time of their former existence, as well in principle, as in civilization generally : and that the Algerines and Tripolitans, would be gainers in comparison with the ancient Carthagenians, the Cretans or the Egyptians. We call them pirates and barbarians, because they exact tribute as the price of their friendship, and make slaves of the captives taken in war ; but this was precisely the conduct of perhaps every nation of antiquity : and there are many instances recorded of acts of their atrocity, more cruel than those now known of those Turks.

These traits of character, are taken from remote periods ; yet tracing history it will be seen, that in each succeeding epoch, the world has improved from those that have gone before,—and this has been left behind in the general advancement of society, and the natural conclusions that would hence follow, that the severity of chastisements of the Almighty would be mitigated in proportion thereto, is exactly confirmed by history. If I adduce proof of this, as well from profane

as sacred history, it will be equally entitled to consideration ; as the like causes in all nations, has produced the like effects.

The first and most signal judgment of which we have any account, was the deluge; and this came upon all men, except Noah and his family, who found favour in the sight of the Lord. Mankind appear to have been more universally wicked at that period, than at any time since ; and that this punishment was only proportioned to the offence, we may infer from the account, that “ every imagination of the thoughts of man’s heart, was only evil continually : that the earth was full of violence, and all flesh had corrupted its way.”\* The builders of Babel, as figuratively told, were visited by a confusion of tongues ; and Sodom and Gomorrah were consumed, because “ their sins were very greivous.”† Ten righteous would have saved them. As we advance in history, we may trace the same results : and if nations are now saved from utter destruction, is it not for the righteous that are within them?

\* Gen. vi. 5, 11, 12.

† Gen. xviii. 20.

The Israelites who came from Egypt, were not allowed to enter the promised land. "Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully; him will I bring into the land where into he went; and his seed shall possess it."\*

The judgments of the Lord from the deluge, became less and less universal, as sin became less predominant; but I think the Scriptures inform us, that the punishment always followed the sin. If our outward eyes now see this result with less certainty, it may be because, that, as every expectation of reward or punishment, that was held out to the people formerly, was of an outward nature; for there is scarcely a hint of a spiritual state of existence, in any account that we have of the belief of the early Jews; so it is natural to suppose, that this kind of punishment would be more strikingly observable, than in a more advanced state of society, when man-

\* Num. xiv. 23, 24.

kind may be able to depend upon more spiritual promises. But drawing instruction from these accounts, we may see, that outward punishment always followed the outward sins of an outward people : and thence we may infer, that spiritual punishments will as certainly result from the mental deviations of a more spiritual people.

I have considered all the judgments of the Almighty visited upon the world, designed for the same end ; and that war is one of them. Mankind, I think, has grown better ; and it is easy to show that war has become less cruel and vindictive.

The wars of the Israelites were so numerous and so bloody, in comparison of any thing in the present day, that it is difficult to discriminate between them : they are only to be estimated by an attentive perusal of the recorded accounts of them. In the battle between Abijah king of Judah, and Jeroboam king of Israel, there fell down slain, five hundred thousand chosen men ;\* and Pekah, son of Ramaliah king of Israel, slew in one

\* II. Chron. xiii. 17.

day, one hundred and twenty thousand valiant men; and carried away captive two hundred thousand more of their brethren of the children of Judah.\* In the battle between Zerah the Ethiopian, and Asa king of Judah, the army of the former was destroyed; consisting of a thousand thousand men.† The former battles were Israelites against Israelites, the latter against the heathen.

Thus in process of time, the Jews, before whom heathen nations had been driven out of the land, “not for any righteousness of theirs,” found the arm of the Almighty excised against them for their own sins. They are always represented to have been a stiff necked and rebellious people; and after several captivities, famines and pestilences; after the Almighty had many times given them into the hands of the heathen, and delivered them when he heard their cry, their final overthrow was accomplished by the Romans; and then it was calculated that one million of people perished within

\* II Chron. xxviii. 6, 7.

† II Chron. xiv. 9.

the walls of Jerusalem; and tens of thousands died of famine and violence.\* Well might prophetic vision say, "unless these days should be shortened, no flesh should be saved."†

Titus, who took Jerusalem, was in that day called a humane general; yet he delivered two thousand of his captives, who implored his mercy, to be torn by wild beasts in the amphitheatres; and thousands of others to cruel deaths. These wars, that finally overturned Jerusalem, were not pretended to be undertaken by divine command; yet no one will deny that they were judgments from the Almighty.

Jesus Christ speaks prophetically of them as such; and calls the time when they shall happen, the days of vengeance.

In one of the battles between Alexander and Darius, above one hundred and ten thousand were slain. In that of Platea, two hundred and sixty thousand; and Caesar in his wars in Gaul, is said to have killed one million of men, made another million pri-

\* Josephus.

† Matthew xxiv. 22.

soners, and to have taken eight hundred cities by assault.

It is to be observed, that the law gave to the generals, entire power over the lives of the captives ; and men, women and children, were often indiscriminately butchered or led to slavery.

It is painful to the feeling mind, to revert to the complicated crimes, and to the bloodshed of former ages. The very few of them which are recited here, are only intended to shew, that there is an absolute connexion between them. A perfect investigation, would, I apprehend, evince, that in all ages, wars have been multiplied, and their cruelty increased, in proportion to the aberration of nations. It is certainly known, that national sins and corruption have not ceased ; but they appear to have been gradually lessening from the earliest history. We no longer have laws in the civilized world, like those of Greece and Rome, obliging parents, in some cases, to slay their own children, to destroy their slaves, and cut in pieces their debtors ; or instances of nations like the Jews, the Babylonians, the Gauls, the Britons, &c. im-



molating human victims on the altars of superstition ; nor, on the other hand, have we hundreds of thousands slain in a single battle, or prisoners without distinction, delivered to the sword or to slavery. Still there are not wanting instances of vindictive cruelty in latter ages ; and they will never cease, but by the increase of the spirit of peace.

Peace societies may multiply in every town and village, and tend to augment rather than diminish them. If, however, they remove the cause of wars, they may do good ; but the energies of man, are wasted in a sort of up-hill work, in beginning (if I may so say) at the wrong end of a right thing. The same spirit that tells us what is right and what is wrong, would, if we were willing to be taught by it, direct us where to begin, and how to advance, in so great and so excellent a work, as the promotion of peace on earth.

There are abundance of private evils that must be removed, before outward war can be done away. Some who would revolt at the idea of privateering in armed ships—are,

perhaps, guilty of the same thing in a more private manner. It is fraud in a debtor to make payment to any one creditor, when he knows he cannot pay all his debts ; his property is no longer his own, but theirs : and the efforts which individuals make, to recover more than their just proportion of the effects of insolvents, is, in my view, generally as much an effort of privateering as if they were to go in armed ships. They are striving in their own self-will, to get what absolutely belongs to others ; and probably would not be prevented by principle, from fighting for it, if they could thereby obtain their ends. Monied institutions, admitting their fictitious credit to be right, and I believe it to be totally wrong—yet, are they not, in the grasp they often make at the property of insolvent debtors, supporting this system of privateering ? And are not individuals, who quietly receive their dividends, partaking in the fruits of fraud ? They are countenanced, I know, by custom and law ; but are these ever the criterion of right and wrong ? They are countenanced too by the specious arguments, that if they were not the objects of partiality,

others would be so: as if any general reason could justify receiving without consent, that which belongs to another; or as if the property did not belong to all.

Let it not be supposed, that the line can be drawn too tight: there is an absolute distinction between right and wrong, in all these things; but blinded by our self-love, we cannot so easily discern it.

There are yet many other kinds of wars, which are not open violence, and an individual examination, would convict many among us, of a participation in them. They cannot be radically removed by man in his own strength, any easier than he could permanently stop a river, whilst its springs and fountains are flowing. He may, perhaps, alter their direction, but while sin and iniquity exist, war will be the certain result.

It would, perhaps, be well to examine, how far we are sowing the seeds of war, in the education we give our children; brought up in habits of indulgence and indolence, money becomes necessary to them; and obtaining it seems to be the prime motive of their lives. Deluded by the hopes of gain,

many are led from the rational employments of a country life, to the desks and counters of towns and cities, and trading establishments ; they may obtain what the world calls *polish* ; they may even get abundance of wealth, and become scholars ; but they exchange the purity of nature, for the corruptions of art ; and in obtaining wealth and knowledge, they may lose every quality that gives excellence to the character of man.

But the seeds of war are planted earlier than this : it begins in the nursery. Children are too much governed by fear, rather than by love ; there is nothing gained by an obedience that does not flow from conviction ; and, I believe, it often produces evil. It is not mildness or severity of discipline that is wanted, but education which shall give children good habits, flowing from conviction in their own minds. The emulation by which they are often brought forward, is one way in which the seeds of war are easily introduced ; and yet it is the entire foundation of some systems of school instruction. It is resorted to, to spur on the youthful mind to proficiency in literature. It is not necessary to decide, whether

extensive erudition, has done most good or harm in the world. But it will be well, perhaps, to consider, the connexion which pride has with it : it is to be viewed somewhat in the same light as wealth ; and those who have it, are responsible for the use they make of it : any possible dependence on it, must be laid down, before the kingdom of peace can be established. The powers of education, which might be an agent of a mighty kind, in the improvement of the world, are yet scarcely in the smallest degree brought into action. I do not mean school learning, so called, but the constant assiduous attention in the guardians of children, “ when they lie down, and when they rise up, and when they walk by the way,”\* to shew and convince them by proper precept and example, the way they should go ; then their minds would be prepared, as a garden for the seed, in a state capable of attending to the voice of the teacher, by which they might become religious. They should be allured by love. I am greatly mistaken, if, in forcing obedience from children,

\* Deut. vi. 7.

we are not planting the seeds of war: like begets its like; instead of subduing their wills, as we suppose, we only hide the outward appearance of them. As years increase upon them, if they receive truth upon our authority, it is at best but a tradition of good: if even they act right upon that tradition, they are as much under a delusion as the Jews were, who worshipped in an outward temple. For though the thing may be in itself true, yet it is not true to them. The prophet says, "though they say the Lord liveth, they swear falsely."\* I however, shall not say, but that it may sometimes be right, after evil propensities have got the ascendancy, to use a degree of coercion.

It appears to me, that there can be no more certain rules formed, for the proper education of children, than there can be for a religious life. This is apparent in the experience of every day; and yet the world abounds with systems of education. People who follow them, are seeking after outward guides, when the only sure guide is to be found within.

\* Jer. v. 2.

It is like many other things : examine for a moment, the monstrous births which are produced by the wisdom of man, in his endeavours to find out the truth. It is but a few years, since Bishop Berkeley immortalized his name, by his system of an ideal world ; and produced arguments, which his opponents found it difficult to resist, to prove that there was no material existence ; that ourselves, and every thing that we saw, were only ideas : and yet this system, absurd as it was, had its distinguished advocates. Upon the same basis stands that doctrine, which denies the moral and religious liberty of man. This is no less absurd than the other ; but the understanding of man is equally unable to refute it. Philosophy has supposed, that it has discovered, that we are under the absolute controul of certain motives and circumstances, which are without us ; and thus human knowledge, is brought to confirm the construction, which man is pleased to place upon particular passages of Scripture ; and the result is, that we are not free agents. That person is probably not to be found, who would for a moment believe, either in the one system or the

other, if he would abandon his own outward knowledge; and yet this knowledge, which is constantly bewildering, instead of enlightening, is held up as the means of increasing virtue. All that it does, is to change the object of vice; to remove people from one street of spiritual Babylon to another.\* It never can build up the kingdom of peace.

The principles which I have wished to unfold in these pages, are universal principles, as I have stated before; though I have given them a particular application. The few instances which I have adduced, to show the connexion which exists between a state of war and a state of sin, might be increased a thousand fold. War is the absolute effect of sin; and I could easily increase my proof, if outward proof were wanted, that in its consequences, it "renovates, rather than destroys." But let no one suppose, that I thus argue in favour of it: it is a judgment, and a very sore judgment too; but let our efforts to do it away, be directed to the cause of it. Let us no longer be struggling with effects;

\* See Penington's Works.



and this cause, to sum up all our sins in one, is that of crucifying a spiritual Christ: each individual error has here its root and ground. We revolt at the crimes of the murderer, the thief, and the drunkard; and I have no wish to plead for, or to justify them; but their sins, grievous as they may be, are only a different effect of this one sin. And I am ready to ask, whether the spiritual crucifiers of their Lord and Saviour, are not the real murderers, thieves, and drunkards; without regard to the outward moral acts; and are not guilty of every real sin that can be committed. Agreeable to Scripture declaration, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."\*

Let us examine this: one person to please himself, and gratify his own will, builds up a theatre, or a gambling house, or becomes a drunkard; another forms a system of moral government, which, because it may have the appearance of benevolence, he may choose to suppose, is for the good of his fellow men; a third, aiming a little higher, may gratify

\* James ii. 10.

the same feelings, by erecting a theological school; maintaining a church hierarchy, or supporting laws and testimonies, and doctrines, upon religious subjects, with a sort of pharisaical righteousness, which he may only have received from the tradition of his fathers. Each of them may establish a high reputation among those different classes of men, which sacrifice at their respective shrines; and they themselves may find, in that very reputation, an *idol*, more precious than the *golden calf*, which the Israelites worshipped in Horeb; but they are all alike the true murderers, and the adulterers, and adulteresses from the truth; they are the true warriors, and they nourish in their bosoms all that distress and desolation, which follow in the train of outward war: and this spiritual wickedness must be rooted out, before it can come to an end: yet, if there is a shade of difference in the crime, these last have hypocrisy; and thus we may readily believe what Jesus Christ said to the chief priests and elders formerly, "verily I say unto you,

that the publicans and harlots shall go into the kingdom of Heaven, before you."\*

If Christ is crucified, it can make but little difference by what means it is accomplished; whether in cultivating those natural feelings, which are in themselves agreeable or disagreeable. A person naturally of an amiable disposition, may as much engender the seeds of war in cherishing it, as another may in the indulgence of a contrary nature.

The positions which I have endeavoured to establish, seem plain to myself; and they are confirmed, by the inefficacy of the different reforming societies to produce any permanent good. A transient observer, in contemplating the unwearied efforts that are used, the thousands and millions of dollars which are expended, would naturally conclude, that every end would be accomplished; but if he looked around for the fruits, where would he find them? The specious accounts which they occasionally publish of themselves, might indeed inform him of their hopes and their wishes, but this would be all.

\* Matthew, xxi. 31.

**In examining into causes, he would readily perceive, that these things were undertaken and carried on, not only in the will of man, but often by the most corrupt members of the community. The profligate priesthood of England, has been the great champion of bible societies;—and those dissenters, who in other times raised their voices against man-made ministers, have now become so far levelled into their nature, as cordially to co-operate with them; and for what? but to lead people from a dependence upon the principle truth in their own minds, to a reliance upon outward things?**

**Missionary societies seem even yet more incorrect: they send out their members to preach the peaceable principles of the gospel, and they quarrel among themselves.\* And individuals undertake to establish peace societies, with their hands stained with the blood of their fellow men.**

**But however little our natural wisdom may be able to accomplish, there is yet a path to be trodden, that is hid from the vulture's eye,**

**\* Witness the disturbances among them, both in India and Canada.**

which will completely eradicate war; and in it, every accountable individual has his allotted station. It is a path of simple obedience to the voice of God, manifested in the secret of the soul. However desirous some may be, of exerting themselves in so good a work, as the promotion of peace on earth; yet, assuredly, every deviation which they make, from the dictates of divine truth, is promoting war rather than peace.

There is a refined kind of selfishness, which makes us pursue virtue for the hopes of the joys of a life to come; this too must die, before pure and perfect peace can be entirely established. We must stand naked and bare before the Almighty, in a state of humble redemption; which, while it sets us free from the bondage of every society, and every man,—from every hope and every fear,—makes each action and affection centre in God, and in a holy and ineffable union and communion unites the soul to him.

The views which have been offered in these pages, however singular some of them may appear, have been mostly confirmed by that clear evidence of truth, which sets vir-

ture and vice open before us ; and in which the fallacy of every profession hath been seen, that hath peace for its object. Man must wholly cease from his own activity, before "the mountain of the Lord's house can be established ;" every affection which has its end in the creature, must terminate ; "they that have wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it ; for the fashion of this world passeth away."\*

Since this essay was written, a volume of periodical papers, entitled, "The Reformer," has been placed in my hands by one of the editors. It is worthy of an attentive perusal, as well on account of the matter it contains, as for the facts which the editors have collected.—It seems to me like a looking-glass, in which some of the societies which are supported by priest-craft, may see their own deformity.

\* 1 Cor. vii. 29, 30, 31.

## NOTE A.

*Referred to in Page 43.*

"There is no fear in love, but perfect love casteth out fear—because fear hath torments, he that feareth is not made perfect in love."  
1st John iv. 18.

That state of perfect love, which alone is a state of perfect peace, which is alluded to in page 43, was strikingly exemplified in Armelle Nicolas, a French servant girl, of Britany in France. The following are extracts from a journal of her daily manner of life.

Often she said "If heaven and earth should be dissolved, I should not be afraid : and if all men and devils too, conspired to my destruction, I should have no fear ; knowing I have God for me, who will defend and keep me. I am so well assured of his goodness, that nothing will befall me but what will tend to his glory ; which is the only thing I desire, both in this world and the next."

She even thanked God that she could not read, when some expressed their wishes that she had learned it, as it would be a great means of advancement toward perfection. But she had recourse to the Lord, and said to Him ; "Oh my Love, my All, to thee I offer the book of my con-

science. Thou knowest that I cannot read in any other book than that. Vouchsafe to take it, turn over its leaves, examine it fully, efface whatever is not pleasing to thee, and inscribe all that is agreeable to thy holy will."

She said, "I could not forbear presenting to Him the book of my conscience: and He, on his side, presented himself to the eyes of my soul as a great book, in which I saw and learned, as in the twinkling of an eye, more sublime and truly profitable learning, than I could have done all my life long, by the very best instructions of all the best qualified men in the world." "So I often said to my teacher, oh! how well hast thou known how to supply all the defects of my ignorance. For not being able to read in books, thou hast made thyself my book, my lesson and my master. In this book I met with all I needed; I read in it (and delighted so to do) by night as well as by day. Was it needful for me to suffer, to deny myself, to conquer and subdue myself, to be humble in mortification or active in duty? In that book I read intelligibly the best way and manner how to do it to such a degree, that I could not but execute what was so divinely taught me in it. And I saw clearly that this was infinitely the best of knowledge, all other sciences being of little value compared with this."



## NOTE B.

*Referred to in Page 68.*

FROM ALLISON'S SERMONS.

“ We live in times when the judgments of the Lord are in the earth, when nations are falling around us, when scarcely a year passes without being marked by the dethronement of monarchs. Do we look for the causes of these awful events ? We shall find them in their national sins ; in the corruption of their private manners ; in the injustice or oppression of their internal governments ; or in the ambition or avarice of their national policy. The period of the devices of man's heart has arrived, and the counsel of the Lord arises to stand ; the foot of guilt has long trod upon the earth, and legions of armed men are sprung up to avenge and to purify it.

“ These also, with all their pride and all their atrocity, will pass. The storm which now rages over a suffering world, will renovate but not destroy. The empires that perish, will perish only to be renewed in nobler forms, and under more auspicious rule.

“ The power itself, which the Almighty hath made the instrument of his justice, will last but for the time appointed ; and when the devices of ambition

have passed like the storms of winter, over a suffering world, the counsel of the Lord will stand and awaken a noble spring. \* \* \*

“ You see the occasional visitation of war and of calamity, operating upon the moral world, like the occasional visitations of the storm and the tempest, upon the material world, and ending in purifying the moral atmosphere, and invigorating the powers of moral vegetation.”

Wraxall, in his *Age of Henry the IVth*, written about the time of the French revolution, has the following reflection.

“ It is apparent, that however lamentable and destructive were the immediate effects of the civil and religious wars in France in the sixteenth century, their remote consequences were in many points of view beneficial. It will be the province of future historians to determine, whether the present sanguinary race of republicans, who have effected the entire change of landed, and almost of monied property ; who have spilt more blood than all the tyrants of antiquity ; and who seem to emulate only the crimes of Greece and Rome, may not, like tempests and hurricanes, purge the moral and civil atmosphere of France : and whether, from the bosom of anarchy, infidelity and carnage, a new and more beautiful order of events may not arise, as did precisely two centuries ago, under Henry

the IVth, in that distracted and depopulated country."

That much real good has resulted from the horrors of the revolution, will not be doubted for a moment, when the situation of France is considered previous thereto. Desolating, indeed, has been the carnage, but glorious has been the triumph.

A despotic monarchy has been broken down, that supported 80,000 spies and informers; an aristocratic nobility, that constituted one hundredth part of the population, with immense revenues, and who were still exempt from taxation, has been dissolved; and finally a church hierarchy overthrown, more profligate and corrupt than most that the world has seen.

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### NOTE C.

*Referred to in Page 77.*

Sensible minds have sometimes been struck with, and perhaps ready to doubt the truth of the account, of Abraham being commanded to offer his son as a sacrifice. The state of mankind was then so different from the present, that it is impossible for it to be realized by any present estimate of things. The people around him, were con-

stantly in the habit of sacrificing their children; but it would probably never have been required, if he had really sacrificed him in his own heart. But waving this question, it has been satisfactorily asserted, that the substitution of a vacarious victim, had been so striking a circumstance to the Egyptians, as to cause them, from that time, to abolish the sacrifice of children.\* Manetho, who wrote several centuries before the christian era, asserts, that by a law made by Amoses, it was enacted, that waxen sacrifices should be substituted in their place. This was done in the 25th year of the age of Isaac, corresponding with the time when Abraham prepared for his immolation. Children had previously been sacrificed three in a day, in the same manner as calves.

\* See Encyclopedia, Britannica and dissertations on Josephus.

  
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